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REMARKS

UPON THE

Lord Bishop of BANGOR'S

TREATMENT

OF THE

CLERGY

AND

CONVOCAATION.

By a GENTLEMAN.

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*Turno Tempus erit cum magno optaverit Emptum
Intactum Pallanta. Virg.*

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Lord Bishop of Down

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By J. GENTLEMAN

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REMARKS

UPON THE

Lord Bishop of BANGOR'S
Treatment of the Clergy
and Convocation.



THE Right Reverend the Lord Bishop of *Bangor* having been pleased in his Answer to Dr. *Snape's* Letter, to complain of the *Unhandsome Manner in which he has been treated*, not only by the Doctor, but by the Lower-House of Convocation, or at least by the Committee; as his Words are

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generally understood, and as, I presume, they will not be denied to mean : I think it proper to acquaint the World how little Reason his Lordship has to make this Complaint, with regard to the Lower-House of Convocation, or the Committee appointed to draw the Representation ; by shewing, That the Manner his Lordship was treated in, was in no respect *Unhandsome* ; and supposing the Manner to have been other than it was, yet that his Lordship has no Right to complain, having himself in his late Performances used the whole Clergy of this Realm with the utmost Scorn and Contempt. Together with this, it will be proper to consider his Lordship's candid Insinuation, That he suffers in this Matter for his Affection to the present Government ; and consequently, that those who have treated him in the *Unhandsome Manner* complained of, are disaffected to the present Establishment, and act upon other Views.

The Work I am now engaged in, is so far from being pleasant, that I shou'd not have entred upon it but to do Justice to the Cause to which I am heartily a Well-wisher ; and which ought not to suffer in the Opinion of the World, because his Lordship has a good Talent of complaining, and knows how to inflame the Passions of his Admirers,
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by persuading them of his own Meekness and ill Usage.

The main Complaint is to be found P. 41. *I have this Satisfaction, That you come your self into this whole Condemnation; and not only you, but indeed all, and every Man of the Church of England; every Man of Those Themselves who have treated me in the same unhandsome Manner upon this Account.* To know what Manner his Lordship means, we must have recourse to the Words immediately preceeding, *expose, vilify, use me as you please.* If this Complaint then relates to the Lower-House of Convocation, or the Committee, which cannot, I think be disputed; his Lordship's Charge is, That they have *exposed* him, *vilified* him, and *used* him *as they please*, i. e. in an Arbitrary Manner, without any Regard to the Justice or Merit of his Cause. That they have *exposed* his Lordship, may be true, and I believe it is; for his Doctrine is become by this Means very Publick in the World. But whose Fault is this? Is it reasonable that a Man should write what he pleases, and advance Doctrines contrary to Sense and Reason, without Controul, merely because the calling him to account will *expose* his Weakness or his ill Meaning? If this be the Case, his Lordship's Sermon ought not to have been examined; for the Weaker any Performance is, the more Sacred it ought to be;

be ; because if it be meddled with , there is the more Danger of exposing the Writer.

To *expose* any Man , means , even in the Language of the provoked , to make known the real Weakness , Folly , or Wickedness , which were before not publickly known ; which in private Cases is often malicious , and contrary to the Rules of Honour and Conscience ; but in Matters which affect the well-being of Mankind , with respect to their Civil or Religious Rights , 'tis a Duty to expose whatever or whoever aims at their Destruction. If his Lordship is innocent , and has done nothing tending this way , the Convocation has certainly exposed it self , which his Lordship *will not* complain of ; if he is not innocent , he may be exposed , without any Fault chargeable on the Convocation , which his Lordship *ought not* to complain of.

But possibly his Lordship may mean , that in order to expose him , they have misrepresented his Sense , and charged him with a Meaning of which his Words are not capable : And I the rather believe that his Lordship has this View in his Complaint ; because I find him dropping something to this Effect , Pag. 13. *Sir , it is not only perhaps so , but certainly so ; and this so certainly , that all your Zeal , and that of all your Friends put together , and all your Abilities likewise , cannot make the Sentence capable of any other Sense.*
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Who *these Friends* are, I should not perhaps have found out, had not his Lordship given us a Key, in the Words which follow, *Only your Representation ——— is not wholly just.* Where the word *Representation* being printed in *Italick* Characters, and not refering to any peculiar Use of the Word in the Doctor's Letter, can only be meant to point out the *Friends*, who have united their Endeavours to make his Lordship's Words appear to the World in a Sense of which they are not capable. This Reflexion is somewhat the harder, because it stands applied in an Instance which the Convocation meddled not with expressly; and had not his Lordship been in great Haste to vent his Anger and his Disdain at once, he would have waited for an Opportunity, till he had come to the Points common to the *Representation* and the Doctor's *Letter*. Whether the Convocation is guilty or not in this Particular, must be left to be determined by the Issue of the Controversy: That they took all possible Care to do Justice to his Lordship's Meaning, is certain from all I have heard of this Affair: If they have in any Instance mistaken, they are the more excusable, because his Lordship was so tender of his Notion, so suspicious of the Light, that his Performance, at least as far as it regards the Power of the Church, is in it self a Night-Piece, perpetually shaded with *absolutely, properly,*
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indispenſibly, &c. which are laid on ſo thick, that 'tis not eaſy always to diſcern what is doing under the Veil. But if his Lordſhip is likely to meet with no better Succeſs in doing Juſtice to his Notions againſt the Miſrepreſentations of the Convocation, than he has had in this Inſtance, to which he has tacked his Deſiance of all the Doctor's Friends; if I had the Honour to be of his Council, I would adviſe him to ſit down by the Injury, and think no more of it. I ſhall not meddle with the Point in Debate, between his Lordſhip and the Doctor. The Doctor wants not the Help of *all* or *any* of his Friends, to do Juſtice to himſelf, or his Lordſhip; or if he did, mine is not a proper Hand to interpoſe in deep Controverſies; and therefore I beg leave only to obſerve, how happily his Lordſhip has ſtated his own Senſe in this Particular.

Prayer was one of the Words which his Lordſhip made choice of to inſtance in, as having been abuſed to the perverting the true Notion of the Thing originally intended by it. The true Notion he has expreſſed thus: *Prayer is a calm and undiſturbed Addreſs to God, &c.* The falſe Notion he has expreſſed thus: *The ſame Word by the Help of Men and voluminous Rules of Art, is come to ſignify Heat and Flame, in ſuch a Manner, and to ſuch a Degree, that a Man may be in the beſt Dif-*

Disposition in the World, and yet not be devout enough to pray.

The Difficulty here is to know what his Lordship means, by the *Manner and Degree of Heat and Flame*, which he condemns; and what, by the *best Disposition in the World*, so highly approved. The Debate has produced his Lordship's Explication; and he tells us, P. 14. of the Answer, his Design was to guard honest Christians against the Doctrines of Men, both in Books and Sermons; which, under the Pretence of recommending Fervency of Prayer, lead their Understandings into a dark and thick Cloud, and teach them to raise their Passions, till they know not where they are, nor what they are doing. This Degree of Flame he expresses by Perturbation, p. 8th; by Agitation and Disorder in the Soul, p. 15. By calm and undisturbed, his Lordship professes to mean, that Calmness and Undisturbedness of Mind, which is the Ornament and Defence of Human Understanding, in all the Actions in which it is concerned, page 11. And who now can differ with his Lordship, who only desires that Men may retain the use of their Understanding, when they perform their Devotions? Who has nothing to say against any Flame, but what is Perturbation, Agitation, and Disorder in the Soul. That is in short, who only desires that Men may be in their Wits, (a very reasonable Request) when

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they perform their Prayers. Upon this Explication his Lordship will admit, as proper to Devotion, all *Heat* and *Flame* consistent with that Calmness and Undisturbedness, which is the *Ornament and Defence* of *Human Understanding*: Or if it be too much to expect any Allowance to *Heat* and *Flame* directly, yet abate only that, and his Lordship will be so good as to make it up another way, by allowing as much to *Fervency* and *Warmth*, page 11th. His Notion then of Prayer is now cleared up, and his Lordship shall be allowed to be Orthodox (if he'll pardon the Imputation) whether he prints his private Devotions or no; which I must own to his Lordship, is a very surprizing Method he has hit on, to clear this Point. The Question is, What should be the Temper of the Mind in Prayer? To clear it, his Lordship will print his Prayers: But may not different Persons use the same Words, and yet one pray with Devotion, and the other without it? And if so, how will this Matter be ended, by his Lordship's printing the Words he makes use of in Prayer, unless he should print likewise, the Disposition of his Mind in using them? His Lordship may then print his Prayers, if he pleases; but I cannot allow that he has a *just Occasion* for it, from any Thing that has yet passed in this Debate.

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But to proceed. His Lordship has now explained himself to a Sense not to be found fault with in this Particular ; but the Consequence must be, that this Instance can have no Meaning at all, as it stands apply'd in his Sermon. For consider ; His Lordship's Observation is, p. 1. of his Sermon, That, *The Signification of a Word well known and understood by those who first made use of it, is very insensibly varied, by passing thro' many Mouths, and by being taken and given by Multitudes, in common Discourse ; till it often comes to stand for a Complication of Notions, as distant from the Original Intention of it, nay as contradictory to it, as Darkness is to Light.*

Take notice, the Abuse of Words here complain'd of, is such as affects *Multitudes in common Discourses* : Of such Words, his Lordship further observes, pag. 5. *The very same Word remaining, (which at first truly represented one certain thing) by having Multitudes of new inconsistent Ideas in every Age, and every Year added to it, becomes it self the greatest Hindrance to the true Understanding of the Nature of the Thing first intended by it. For Instance,—p. 7. Prayer in all our Lord's Directions, &c. Here you see, Prayer is given as an Instance of a Word taken and given by Multitudes in common Discourse, till it has come to stand for a Complication of*

Notions, as contradictory to the original Intention, as Darkneſs is to Light. His Lordſhip in his Answer agrees, that in the original Intention of the Word, it might mean ſuch *Fervency and Warmth*, as are conſiſtent with ſuch *Calmneſs and Undiſturbedneſs of Mind*, as is the Ornament and Deſenſe of the Underſtanding : The complicated Notions which he condemns, are *Heat and Flame to ſuch a Degree*, &c. That is, as he explains himſelf, ſuch as amount to *Perturbation, Agitation, and Diſorder of Soul*. Now then, either in the Notion of the *Multitude*, and in *common Diſcourſe*, Prayer ſignifies *Perturbation, Agitation, and Diſorder of Soul* ; or this Inſtance is not to his Purpoſe, has no Meaning at all.

But that this is not a common Notion of Prayer, his Lordſhip ſhall witneſs ; for having ſtated this falſe Notion in his Answer, he does no longer charge it on the Multitude, but ſays, That ſome honeſt Chriſtians are uneaſy under ſuch Notions, as Miniſters of Pariſhes find, (if he may gueſs by himſelf), *page 12*. So that this Notion of Prayer, which ſtands as an Inſtance of an Abufe paſſing on the *Multitude* in *Common Diſcourſe*, is at laſt made out by *Gueſs only*, and that Gueſs founded in this, That his Lordſhip has had ſome apply to him, who were ſo weak as to be made uneaſy by ſuch Notions. Thus the Caſe ſtands,
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And whether his Lordship did in his Sermon mean to write against that *Fervency and Warmth*, which by the Multitude in common Discourse is reckon'd to be requisite to Prayer ; and has found himself obliged to retract it in his Answer : or whether he at first chose an Instance nothing to his Purpose, and gave us the Scruple and Misunderstanding of some weak Christians, instead of the common Notion of the Multitude of Christians, is not my Business to enquire. Only I beg his Lordship to name the *Books and Sermons* which have recommended *Perturbation, Agitation, and a Disorder of Soul*, as necessary to Prayer ; or *taught Men to raise their Passions, till they know not where they are, nor what they are doing*. I am of Opinion some of his weak Christians raised the Notion out of their own Fears and Superstition, and told his Lordship that some Book or Sermon had filled them with the Scruples, (and the best Sermon may give Occasion to the Scruples of weak Minds) and his Lordship has taken their Word for it ; and the *Authoritative* Interpretation of these *weak Men* is all he has to support his Charge. Be this as it will, his Lordship is like to get little by his Explications, if they prove to be all like this : And has as little Reason to complain of being *exposed*, by a Misrepresentation of his Sense.

Another Explication of the same sort, his Lordship has given us in the Answer. For tho' the Sermon is levell'd at all in common, and the Word Church (not peculiar to Papists) set aside and changed for that of Kingdom, because the *Complication of Notions* belonging to it, were in the Use of the *Multitude*, and in *common Discourse*, as contradictory to the original Intention of it, as Light to Darkness: In which View, any Man wou'd suppose that his Lordship meant the Multitude in his own Country, rather than the Multitude of *Italy* and *Spain*; yet with respect to the very worst of the *complicated Notions* belonging to the Word *Church*, viz. the Absolute Power of Church-men, his Lordship says, p. 39. *I profess, I never knew, nor heard of any Church upon Earth, except the Church of Rome, in its latter corrupted State, which ever dared to claim such an Absolute Authority.* And yet in the Sermon preach'd against the Church of *Rome*, (as we are now bound to believe) there is not one Word to shew this Intention; *Rome*, or the Church of *Rome*, is not once mentioned, nor is there a single Sentence to justify the Church of which his Lordship is a Bishop. We have had much Complaint of late, in Books to which his Lordship is no Stranger, of *Protestant Popery*, and his Lordship's known Zeal in that Cause is so Eminent,

ment, that I believe it was never a doubt, till his Lordship raised one, against whom the Sermon was designed : We are now told the Corrupt Church of *Rome* only holds the Doctrine he professes to write against ; And if his Lordship will *thus* explain the other Parts of his Doctrine which have given Offence ; it will hardly be worth while to differ with him about an Expression ; if he will really *recant*, it shall be allowed him to go off with the Honour of *Explaining*.

Another Term, to which his Complaint refers, is, *vilify*.

Were I to acquaint the World with how much Respect to his Lordship's Episcopal, and Personal Character the Debate in the Lower-House began and ended ; it would appear to deserve other Resentments, than it has already met with from his Lordship. But as they meant not, by the Respect they shewed, to court his Favour, so neither shall I repeat it, to avoid his Anger. What the Committee did, is publick to the World ; and if his Lordship can Pardon the great Offence of shewing the Tendency of his Doctrine, I'll undertake to prove they have done nothing to justify this Part of his Complaint. To vilify a Man is a base unworthy Design, the poor Artifice of a little Mind, courting Reputation, by whispering the supposed Faults of others, or venting an impotent Desire of Revenge, in Calumny
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and Forgery. But what is there like this to Charge upon the Proceedings of the Lower-House? Was it base or unworthy to vindicate the Church from his Lordship's Misrepresentations, or the just Power of the King and Legislature, from his rash unwarrantable Censures? Was it an unbecoming Part to lay before his Grace and the Bishops, the proper Judges of the Cause, the Evil Tendency, which they saw in his Lordship's Book and Sermon? Had they any By-Ends to serve in a Cause so little Favoured? Or have they laid any Thing to his Lordship's Charge but his own Words? Where then is the Offence? Is it, perhaps, that they have given their Reasons to support their Complaint? If it is, The Answer is Short, They will be maintained.

The last Article of his Lordship's Complaint is couched in these Words, *Use me as you please*. When these Words are used to a Private Man, they are at once a Charge and a Defiance; a Charge, that he deals unjustly, and a Defiance of all he can do: How properly soever they may be used in such Cases upon some Occasions, yet they are Words never to be used to Courts of Judicature; and therefore, as they respect the Convocation, they are the highest Contempt and —

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But perhaps his Lordship has no greater an Idea of a Convocation than he has of a Church—— and may think them only, *A Number of Men, whether Small or Great, whether Dispersed or United*: Yet whatever he may know or think of the Matter, they are a Number of Men vested by the Constitution with a Judicial Capacity to Judge and Censure: In that Capacity they acted in all they did, with relation to his Lordship; and common Decency should teach him to treat the Jurisdiction he is under with proper Respect: Common Prudence shou'd suggest to him, that such Bodies never Die; and that he may not always find Shelter under a Royal Writ. But whatever Indignation his Lordship shall now think fit to shew, it will be no Surprize to those who remember in what Manner he treated the Lower-House of Convocation, when he was only a private Presbyter; with what an Air he condemned their Proceedings, called them to their Duty, and defied their Authority; as if he had then been, *all* that he now desires to be. This considered, I say, his Lordship has no Right to complain, supposing the Manner of the Convocation's Proceeding towards him to have been other than it was.

I shall not enter into a Detail of his Lordship's Conduct in Times past, or lay to his Charge any warm Expression that may be

excused by the Heat of Controversy : I only desire the Reader to take a View with me of the many Civilities which lye dispersed in his *Preservative*, a Book lately writ, writ against the *Non-Jurors* ; in which Cause the Clergy need not have been made Parties against the Government, had not his Lordship in his great Tenderness and Goodness gone out of his Way to *compel* them to come in.

The Title Page is the first Thing that offers it self ; and the Book, (as being nobly descended, I suppose) has more Names than one. The first is, *A Preservative against the Principles and Practices of the Non-Jurors both in Church or State* : Can there be a better ? Does it not fully take in all that the most Zealous Friend to the Government can wish or desire to see upon the Argument ? Why then is a Second added ? A Second too, that has not one Word in it to adapt it peculiarly to the Controversy of the *Non-Jurors* ? *Conscience* and *common Sense* extend to every Cause, and are therefore peculiar to none. 'Tis true : But his Lordship has distinguished in his Second Title, which is, *An Appeal to the Conscience and common Sense of the Christian Laity* : So flaming was his Zeal against his own Order, that he could not contain himself from expressing it in his Title Page, and making an Occasion, where
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none was offered, to shew it. An Appeal to Somebody, is also an Appeal *against* Somebody: Against whom is this Appeal brought? Against the *Non-Jurors*, you'll say: 'Tis natural indeed to think so from the Occasion of the Book: But hold a little, the Consciences and common Sense of the *Christian Laity* are appealed to; now the *Christian Laity* can in no Sense or Propriety of Language be opposed to *Non-Jurors*: There are *Christian Laity*, as well as *Christian Clergy* among the *Non-Jurors*; there are so likewise among the *Jurors*. But the Distinction of the Body of Christians into Clergy and Laity is so well known, that there can be no doubt in this Case, but that the Appeal is brought against the *Christian Clergy*; and the candid Intimation it holds forth is, That they are void of *Conscience and common Sense*; for an Appeal to the Laity, as having *Conscience and common Sense*, is an Appeal against the Clergy, as having *neither*. If the Reader still doubts of his Lordship's Meaning, he shall have it cleared up by himself. See how he reproaches the Clergy who took the Oaths, Pag. 7 and 8. They—(the *Non-Jurors*) *saw with Pleasure, that many of those who took the Oaths did it upon a Principle of Reproach to the Government, if not of Shame to themselves: And that most of those who defended both That, and the Church united with it, moved very faintly*

in their Work ; treated the one as an Usurpation, and the other, as what it was barely lawful for the Laity, in imitation of former Precedents to communicate with. No wonder his Lordship should think they have no Conscience or common Sense, who took Oaths on a Principle of Shame to themselves, and treated the Government they owned as, — I hate to repeat the Words ; which nothing but Pride of Heart, and Conceitedness of his own Performances could have suggested. For when he says, *That MOST of those who defended both That and the Church, &c.* do not mistake him, as if he meant to except any of the Clergy from this injurious Reflexion ; no, 'tis himself only, and his few Disciples that are excepted ; the Limitation only leaves room for his own Triumphal Chariot to pass over the Neck of his Brethren. Thus again, he tells us, p. 11. That the *Non-Jurors* had the *Approbation and Concurrence of many of the Clergy, in the main Points, to produce for themselves.* And p. 12. *I am persuaded, they owe the greatest Advantages of their Cause to a Part of the Clergy.* These are they, who, in the Preface he tells us, *professing themselves His (i. e. Jesus Christ's) Followers and his Ministers, substitute themselves in his Place, and assume the Authority of their great Legislator and Judge.* Which, by the by, is so plainly fixing the Charge of assuming the Authority

Authority of their Legislator and Judge, upon *many* or *most* of the *English* Clergy, that his Lordship must appear to every impartial Reader, as making a very unfair Retreat, when he *professes*, in his Answer to Dr. *Snape*, that he *never knew nor heard of any Church upon Earth, except the Church of Rome* ——— *which ever dared to claim such absolute Authority.*

But let us hear his Lordship's Reasons for *thus* addressing the Laity : He is so good a Logician, as to know, that the Reasons which are as strong for addressing to the Clergy as the Laity, can be no good Reasons for such separate Address to the Laity. The Reasons which stand in the Close of the Preface are Six: *I have addressed this to the Christian Laity, BECAUSE they must think themselves infinitely concerned in every Part of it, if they have any regard left for,* 1. *Themselves ;* 2. *Their Estates ;* 3. *Their Bodies ;* 4. *Their Souls ;* 5. *Their Children ;* 6. *And their latest Posterity.* If nothing less than Infinite Concern will satisfy his Lordship, he did judiciously in passing by the Clergy in this Address. They have learn'd from a better Master, not to be *infinitely* concerned for *Themselves, their Estates, and their Bodies ;* and if his Lordship could find Time from his important Affairs of State, to consider Matters of another Nature ; he might know that five

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at least of his six Reasons for *Lay-Concern* do not require it to be *infinite*: And if a reasonable and proper Concern may be excepted in these Cases, how could these Motives lead him to think of addressing to the Laity, rather than to the Clergy? Does his Lordship indeed believe them to be so abandoned a Set of Men, as to have no Concern for *Themselves*; *their Estates*; *their Bodies*; *their Souls*; *their Children*; and *their latest Posterity*? I would desire nothing unreasonable of his Lordship; nothing inconsistent with his present Views; he shall not therefore be ask'd to grant they have any Concern for their *Souls*; but methinks 'tis a small Matter to allow, even a High-Churchman to be concerned for *himself*, *his Estate*, and *Body*. The whole Virtue of of this, may be comprised in one Word, *Selfishness*; a Qualification, the Praise of which is not in the Gospel; tho' his Lordship lays so much Stress on it, as if he thought his Book could no more be Read, than it could have been writ without it.

For my own part, (to borrow an Expression from his Lordship) I think it a *very trifling Part of this Controversy*, what Opinion his Lordship has of the Clergy: After he has condemned all the Writers of Antiquity, the Bishops and Martyrs of the Christian Church, as *weak Men*, full of *hard Words* and *long Stories*; (p. 44. *Preservat.*) No
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Clergyman should be offended, to find himself ill used in such Company. The Freedom he takes with the Venerable Fathers of the Primitive Church, shews that he can be very familiar on a slender Acquaintance: And 'tis possible he may know no more of the *Modern* Clergy, than of the *Ancient*; and as little of both, as he ever intends to know of *those in his own Diocese*.

If the Reader will pardon my Curiosity, I have a mind to step a little out of my way, to see what Entertainment his Lordship has provided for the *Common Sense of his Laity*. His own Account of it is worth preserving, for the Instruction of modest Writers, who are often at a Loss how to express themselves when they are forc'd to speak of their own Performance. At page the 2d then, his Lordship undertakes to *make them a lasting Foundation* — and to lay down nothing but what will effectually and for ever, be of Service in this Cause. That he will go upon no *Precedents or Examples*, page 3d. He tells them, page 16. *with the help of this one Argument, you will always be able to answer what they pretend to alledge from Scripture:* And at page 21. *I shall not enter here into any nice Examination of what you cannot so well judge of, (rare common Sense!) but put you in mind of Something, which flows from General and Comprehensive Principles, and*
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which may be applied to all Constitutions ; and to our own in particular, let it be as they represent , or not. Page 22. The Argument from hence is of that Nature , that you may securely depend upon it. At page 28. the Triumph is proclaimed in loftier Sounds ; *HERE* then is the Argument which you may securely use against the vain Attacks of our Adversaries, be the attack from Scripture, or from what they please. At page 30. his Argument bath all the Demonstrations in the Way of Political Truth , which any Geometrical Proposition bath in the Mathematicks. Again, page 44. The Arguments, which I am well assured will never fail you in this Controversy, are these that follow. But hark, the Trumpet sounds once more : *HERE* you will find a resting Place , and a strong Retreat which they cannot shake. And page 89. The Argument, again, amounts to a Demonstration in the strictest Sense of the Word.

Risum teneatis, Amici ?

But the Matter grows too serious when his Lordship claims for these Arguments , the Authority of the *Eternal Law of God*. I have shewn you (says he, page 43.) that the Civil Power then in Possession , had as plain and evident a Right, as the *Eternal Law of God* can give to any Government. How had he

he shewn it? From Scripture? No; but from Arguments of his own; from his own Judgment on the Case: Or as he expresses himself, page 29. from *Necessity, Reason, Prudence; the Nature of Human Society; the Ends of Government*: That is, from his own Judgment, formed on these Topicks, and the Case in View. Never more let his Lordship condemn the *Absolute Interpreters of the Law*: But let him shake Hands with the Pope, they have *Divisum Imperium*; the one is as infallible in Politicks, as the other is in Religion.

I am so much a Friend to the Present Establishment (whatever his Lordship may think) that I shall not consider the Arguments he has used to support it: I will only leave this short Remark for his Lordship's Use, That his Reasons would not have had less Weight, had they been urged with more Modesty.

But *Comprehensive Principles, wide and strong Foundations*, are such Curiosities, so unknown to the *weak Men* of former Ages, and (once more to be beholden to his Lordship for a polite Expression) *such a new-invented Engine of Courting some among* P. 42. Pres.
us, that I cannot pass over this, the brightest Part of his Performance, and which gives an Air of Mathematicks to all the rest. An Instance or Two shall suffice,

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and will be enough to shew the World the true Use of *Comprehensive Principles* : Suppose then, that it should prove inconvenient to any View you have, to allow a Man to give his Oath already taken , as an Evidence of his present Opinion : Or otherwise, would you ridicule the poor Reasoner, who urges Men to the Performance of their Duty, in Virtue of the Oath they are under to perform it ? Look into *page 3d.* There is the Principle which will never fail , containing the very Essence of Casuistical Divinity : *To any Men of common Understanding, — the having taken an Oath, which they are since persuaded they find Reason to repent of, is no Argument for the keeping it. And — the best Reparation they can make for it, when they come to judge it an unlawful and wicked Obligation, is to act contrary to it, as soon as possible.* But should you want to prove just the contrary, that a Man was of the same Opinion Ten Years together ; because of his Oath taken at the Beginning of the Period : For Instance, That the Deprived Bishops were of the same Opinion at the Time of their Deprivation, that they were of at the Time of their Consecration : See *page 34* , there you have it ; a *NEW-invented general Principle cannot possibly help the Cause of THOSE BISHOPS, who by their own solemn Acknowledgment cou'd not but believe, — that the*
Right-

Rightful Civil Power, was vested with sufficient Authority to deprive them. Here you see the Strength of a Comprehensive Principle; whatever Attack is made, it can never fail you, but will prove a secure Retreat, and a safe Resting-Place.

Another Instance may be taken from the *Authority of the Church and Constitution*; which may sometimes be of great Use, and sometimes again an ugly Difficulty in the way of some *New-invented Principle*. What must be done then? Why, if you act with a narrow Spirit, and under the Prejudices of a stinted Education, there is no Help for you: But if you will make your Principle *comprehensive*, *Demonstration* is your Friend, and will never forsake. For shou'd you be attacked with the *Authority* of the Church of *England*, (for instance) whose Articles and Doctrines you have subscribed; Tell them, (*p. 17.*) *That 'tis a Scandal to the Church of England, to suppose, that it hath any peculiar Doctrines, consider'd as the Church of England—And that by the Church of England is meant the Collection, or Company of Men who settled our Articles, &c.—* And that they were *only fallible Men*: And tho' they made Articles indeed for the Sake of Unity of Opinion, and you have subscribed them; Tell them however—*That they expressly require all in their Communion to*

take the Scripture (and not them) for the Rule of their Faith and Practice.

On the other side, should you want the Authority of the Church and Constitution for any notable Piece of Service, Tell them, *Here it ought to be consider'd what our Constitution is ; (p. 32.) That, The Point Here is not whether This be Right and Fitting ; but whether this were in Fact our CONSTITUTION, p. 33. And you may add further, That you Imitate our first Reformers, who scorned, &c. p. 88.*

Observe only as a small Circumstance, that there ought to be about 60 Pages between the *fallible Men* who made the Articles, and the *first Reformers* whom you *Imitate* :

Quod erat Demonstrandum.

There is one Secret in this Affair, which with all my Application I cannot master ; but I will deal ingenuously, and not dissemble my Weakness : I see plainly that the *first Reformers* are sometimes to be *Imitated*, and sometimes to be scorned : But why his Lordship shou'd direct a Protestant disputing with a Protestant (as at *pag. 17.*) to reject the Authority of the first Reformers, and yet direct a Protestant disputing with a Papist to insist upon Their Authority, and to justify himself by their Example, as at *pag. 88.* is what

what I cannot enter into. I doubt not but this Argument will prove to the Confusion of a Papist ; for Comprehensive Principles can never fail ; but still I must lament my own Weakness :

*Dij Immortales, homini homo quid præstat !
Stulto Intelligens !*

You see, gentle Reader, what Work his Lordship has cut out for the *common Sense* of his *Laity* ; whether there be, whose *common Sense* is fitted to the Purpose, I know not ; Tho' One has taken upon him in the Name of the Fraternity to thank his Lordship ; thus far rightly judging of himself, that if there be any Men of *such* common Sense, he is the fittest Person in the World to be their Representative : And cou'd I think my self worthy of the Office, I wou'd thank his Lordship in behalf of the Clergy too, that having such Employment for common Sense, he was so very good as not to make use of *Theirs*.

As much a Friend as I am to *Demonstrations* and *Comprehensive Principles*, I cou'd wish the Secret had not been exposed so nakedly to vulgar Eyes. Who knows what Work weak Heads may make with these edged Tools ? Shou'd Mr. *Powel* at *Bath* take a Fancy to set up for *Mathematicks* ; (and who can tell how great Examples may tempt a Man,

a Man, who has once already assumed the Stile and Language of a Bishop?) we shou'd never have done with Demonstration; all the Wooden Heads of his *Raree-Show* wou'd be filled with *Resting Places*, *strong Retreats*, *never-failing Arguments*, *vain Attacks*, *weak Men of former Times*, *hard Words*, *long Stories*, &c. And probably one of his *new-invented Engines of Courtship* wou'd be ordered (for Engines, you know, are but the Master's Tools) to thank his Worship

*Layman's 2d
Let. p. 1.*

for the generous Regard shewn to them and the World; who indeed rejoice, when such Defenders of Truth dare to appear against the Current of corrupt Leaders,—and Pretenders to new Light. Who always want either Capacity, or Books, or Leisure, or Inclination, or something or other to answer his Arguments:

Page 2.
Page 4.
Page 12.

One of which has neither treated his Worship with the best Manners, nor the clearest Reason; and another,

Ibid.

1st Let. p. 9.

Page 10.

one Mr. *Vindicator* of the Realm, intending to mumble on, — and growing prodigiously wise, — but producing nothing to convince any Man of common Sense; — at last proved, that he had no Head under his Helmet, tho' he sometimes peeps out —

Page 15.

but is not to be depended on in an Out-post.—The Sum of all which is, That his

his *Worship* must be acknowledg'd one of the clearest Writers in the World, and to have merited an *Eternal Monument* of Gratitude from Mankind, whose Dark Perplexities are dispell'd by the prevailing Light of his just and admirable Reasonings. And Shou'd any be against erecting this Monument, let them take Notice, that his *Worship*, with his *MASSY* Sense will most assuredly despise such mere Pretenders to Argument. p.39. 2d Letter.

The Aversion I have to these publick Orators, and the dread of the Consequence, should *comprehensive Principles* ever fall under their Management, is such, that I could not help expressing my Fear, and giving it as a Caution to honest People, not to encourage them, since no body can tell whose Turn may come first, to be abused; and no one in his Wits would care to go to Loggerheads with a Man, either of Wood or Iron.

The next Thing to be considered is, his Lordship's Candid Intimation, that he Suffers for his Affection to the present Establishment, and consequently, that those who have treated him in the *Unhandsome Manner* complained of, are disaffected to the Government. I have a great deal of Reason, says he, to think, that if I had really shaken those Acts which exclude Papists; I shou'd have experienced much more of Civility Answer, P. 36.

lity than I have lately done. And when the Doctor charged him with an Inconsistency in his *Practice* to his former *Doctrines* ; his Lordship could think of nothing blameable in himself, but his *Zeal, Duty, Submission, and sincere Affection* to King GEORGE.

This is the poorest Refuge of a weak Cause ; a Boy never cries, *I'll tell my Father*, till he is sure of being Beat : For a Bishop, when he is charged with having undermined all Church Authority, nay, in great Measure the Authority of the King and Legislator, to plead his Affection to the Government, and to insinuate that his Adversaries are *Jacobites*, is a plain Evidence that he thinks he has a *safer Retreat*, and a *stronger Resting-Place* in the Passions and Affections of Men, than in their Sense and Understanding. If his Lordship cou'd have had Patience to wait, he might have had a better Answer put into his Hands ; he might have pleaded the Act of Grace, which would have been a Plea altogether as Decent, and I assure him, much more to his Purpose. Of his Lordship's Zeal and Affection to the Government, I know nothing ; of his Service to it I shall have Occasion to speak presently : In the mean while, who are the disaffected Persons that have misused his Lordship ? If by misusing him, he means the Endeavours used to have his *Doctrines* publickly censured ; and

in this Sense directs his Complaints against the Lower-House of Convocation *only*, he does his Grace and my Lords the Bishops the greatest Injustice in the World: for he can't but know that they were as forward in promoting this Work, as ready to enter into it, as zealous to effect it, as any Member of the Lower-House. His Grace, as I have heard, and to his Honour be it spoken, espoused the Cause with a Concern becoming the Primate of that Church, whose just Powers and Authority had been given up, if not wickedly, yet at least ignorantly and unadvisedly; if with no *Evil Intentions* or *Bad Views*; yet in Fact, to the Service of very *Evil Purposes*, and *Bad Ends*: If with no *View of pleasing or displeasing any Man living*; yet apparently to the Joy and Triumph of the Licentious, and Unruly; and to the infinite Sorrow and Grief of the Virtuous and Serious Part of the Nation. This was the Sense that my Lords the Bishops had, and express'd of his Lordship's Sermon; Those *especially* I mean, who stand unsuspected of any Disaffection to the Government; and who were so watchful for the King's Honour, (whether with Reason, or no, is not the present Concern) that the main Point they disagreed in with the Lower-House was, Whether the Sermon, being published by his Majesty's Order, shou'd be made part of the Charge: Which

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Excep-

Exception was so little intended to *justify* his Lordship, that in Truth it was built in part upon this Reason, That his Lordship might have Justice done him by the Convocation, tho' the *Sermon* were excepted; since Doctrines of the same Tendency had been sown with no sparing Hand, in his *Preservative*.

And when the Lower-House had gone into that Method which the Bishops did not think fit to concur in; yet that the Difference in the Manner, might not defeat the *Common End* in which both Houses heartily joined, The Bishops had enter'd into Measures to bring the Matter to an Issue in a way *they* thought proper; and had they sat one Day more, his Lordship need not have been at the Trouble to tell the World, what Opinion his Brethren are of in regard to his Doctrine; for they would have told it themselves. In the Lower-House of Convocation, tho' the same Difference appear'd, with regard to the Method of Proceeding, yet no single Word was said, no Justification of his Lordship's Doctrine; but it was expressly given up by some of those, who yet for Reasons above-mentioned, thought it not proper to *touch* the *Sermon*.

What must we say then? Is his Grace; are my Lords the Bishops; is *Every Man* of the Lower-House of Convocation disaffected?
Or

Or is *Disaffection* a Word to be play'd with ? And is *Jacobitism* a Name for every Thing and Person that his Lordship does not like ? Lay your Hand to your Heart, my Lord, lay it close ; and let it tell you how often you have used this Reproach to serve your Purposes ; how frequently you have given Vent to your own Indignation under this Pretense, and injured the Character of Men as Worthy as your self ; Nay, the Convocation and the whole Clergy of the Realm. These are the Sacrifices, my Lord, which you have been offering up to the Powers of the World ; your Censors have been filled with the Reputation and good Name of your Brethren, and you have consumed them in the Fire of your Zeal and Passion : Passion and Zeal, my Lord, do not lose their Name nor their Nature, by being cloathed in soft Words, and breathed out in soft Complaints.

The Words of the Mouth may be softer than Butter, and yet War be in the Heart ; the Words may be smoother than Oyl, and yet be very Swords.

But since his Lordship lays so much Stress upon his Services done to the Government, I am willing to bestow one Half Hour more before I conclude this Paper, in considering the Importance of them. — He can mean nothing else, I think, but his Writings for the Government ; and his last Book it may be sup-

posed, is his choicest Performance. The Strength of his Argument I shall not try ; I wish it all the Success that he can do, for the Sake of the Cause, let the Argument or the Defender be what they will : But his Method is, I think, directly opposite to the True Interest of the Government ; and plainly shews that he meant something else, besides, and more than the Service of the Government. To make this plain, I desire one Thing only to be granted me ; leaving, however, his Lordship and his Friends at Liberty to deny it if they please : The Proposition I would beg, of those that are willing to grant it, is this :
 “ That ’tis the true Interest of the Govern-
 “ ment to have all the People made Easy in
 “ their Submission and Obedience to it : That
 “ to this purpose, ’tis of no Consequence to
 “ the Government to enquire upon what
 “ Views or Principles Men come to be satisfied :
 “ Be their Principles what they will, if they
 “ lead to an entire and chearful Obedience,
 “ the End of the Publick is served ”.

Now his Lordship sets himself purposely to beat down all Arguments for Obedience to the present Government, except one ; his own. He tells us in his Preface,
Preservative. he will not concern himself, Whether King James really had a Son, whether this be he, or another substituted in his Room : That he will go upon no Precedents, or Examples

amples of mere Submission, either to Civil or Ecclesiastical Governors, p. 3. — For these Arguments, he says, p. 2. — are the great strength of our Enemies themselves.

Nor shall I, says he, apply my self to any others, merely upon the Foundation of having taken the Oaths : For here too, the Non-Jurors find an easy Account, p. 3.

Again, supposing a Person be persuaded, that 'tis barely lawful to submit to a *de Facto* Government : In that Case his Lordship tells us, It may still be true, that it is likewise lawful not to submit to it : Nay, it may be still true, that it is more honourable and praise-worthy, to be faithful to that Authority, which is *de Jure* entitled to his Subjection, page 4.

You see how his Lordship uses the Arguments, which many think of Moment to the Government : The Illegitimacy of the Pretender ; the Obligation of Oaths taken to the Present Establishment ; the Arguments arising from the Constitution, and the Precedents of Law and Fact ; are all set aside to make way for his Lordship's *Comprehensive Principles*. Suppose then, that his Lordship should prevail with any Number of Men so far, as to convince them, that their old Foundation, on which hitherto they have stood ; and firmly, as they thought ; is bad, without being able to prove to them the Goodness of his new one ; Is it not evident, that as many

Converts of this Sort as his Lordship can get, so many Friends the Government must necessarily lose ? The Generality of the People have owned the Present Establishment, and given the most solemn Assurance of Obedience to it, that Man knows how to give or to require : *Some* have done it upon the Foot of the Constitution, which to their Apprehension directs the Subject to pay Obedience to the King in Possession ; *Some* upon the Determination made in this Matter by the States of the Realm, whom they esteem to be the proper Judges in Cases of this Nature : *Others*, as doubting of the Legitimacy of the Pretender's Birth ; and others, perhaps, for other Causes. All these, though setting out from differing Points of the Circumference, yet meet together in the Centre ; and are united in the one only material Point, Their Obedience to the Present Government. And I would desire any sober Man, who is unprejudic'd in this Cause, and has nothing at Heart but the Good of his Countrey, and the Security of the Present Establishment, to tell me, What possible Good or Advantage can accrue to Either, by endeavouring to unsettle any of these People in their present Notions ; and to set them adrift again, in order to roam about for new Principles, to the manifest Hazard of their growing dissatisfied with themselves and the Government. For when Men
are

are once persuaded, that they have hitherto submitted to the Government out of an Error, it will be such a Prejudice against it in their Way, that perhaps they may never be able to get over. And surely no Friend to the Government would willingly throw this Weight into the contrary Scale.

'Tis easy to see what his Lordship means by all this. 'Tis certainly a greater Compliment to the Present Powers, to tell them of their Divine Right, and the *Unalterable Law of God*, on which they are founded, than to suppose any Defect, though but for Argument sake. And this must be said for the Credit of his Lordship's Address, that he has raised as courtly a Doctrine out of his Principles of *Resistance*, as ever did the most servile Preacher of *Passive Obedience*. His Lordship has raised out of his Principles, an *Unalterable Law of God* for the Right of the Present Civil Powers; And what more did the others ever pretend to? The *Vindicator of the Church and Realm* states *all* the Views, under which the Present Establishment can be considered, and has shewn under *all*, That Obedience to it, is the People's Duty: His Lordship has singled him out to be treated with Scorn; he allows the poor Man to mean well, and kindly excuses his Weakness: And yet weak as he is, the whole Difference between them lies in this; The *Vindicator*, by
many

many Arguments endeavours to make *many* Friends to the Government; His Lordship in his *one* Argument had but *one* View, to make the Government a Friend to himself.

His Lordship is so sensible of this himself, so conscious that his Way of treating this Argument can never make any Friends to the Government, or have any Influence towards reconciling the Minds of the Disaffected, that he is content to propose to himself only the Glory, *of furnishing such Arguments as may preserve the good Disposition, and increase the Zeal of the honest and uncorrupted Part of the Nation : i. e. of such as are already well affected, and want not his Help; without pretending to hope to convince any of our Adversaries, or (which is still a less Thing) of those who have been mis-led by them, page 5.* If this was the View of all his Writings, his Lordship might have saved himself the Trouble of distinguishing in his Controversy, by telling us, *page 12. which he took to be the trifling Part of it.* We have been brought to the Brink of Ruin, by Feuds and Animosities among our selves : The *Non-jurors* have corrupted too many of our People; so many, that the late Rebellion was formed upon the Prospect of a general Disinclination to the Government : Of those who stood firm to their Allegiance, all did not stand upon the same Arguments. In this sad Case, what Remedy
does

does his Lordship bring ? Why, his Reasoning is directly pointed to convince some of the King's Friends, that they were mistaken in the Grounds of their Allegiance ; those, I mean, who were not so on his Lordship's Hypothesis ; without any Prospect of Hope, even to himself, of reclaiming *those who had been mis-led by the Non-jurors* : And this he calls, *A Preservative against the Principles and Practices of the Non-jurors, both in Church and State* : Though if his Lordship had been disposed to deal openly, he might better have called it, *A Preservative against the Principles and Practices both in Church and State, of all those (my self, and a few Friends excepted) who have taken the Oaths to His Majesty King GEORGE.*

*Non Defensoribus istis
Tempus eget.*

Thus his Lordship has succeeded in his Political Writings : Let us see whether his Divinity was conceived under a Planet more auspicious to the Government, and is like to be attended with better Consequences. To judge of the Goodness of a Remedy, 'tis necessary to know the Nature of the Distemper : And if you look abroad, you'll find, that the great Dissatisfaction of the People in general, arises from the Suspicions they are under, that

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the Constitution of the Church is to be given up ; that the *Dissenters* are to be let in upon an *Equal Foot* ; that the Fences of the Establishment are to be broken down ; That in the Room of the Comely Order and Regularity not yet proscribed, Anarchy and Confusion are to be set up.

These Fears were instilled into the Minds of the People, by the united Endeavours of the worst Enemies , and (if you'll take their Words) the Best Friends of the Government ; that is, by *Jacobites* and *Dissenters*. The former saw, that nothing cou'd shake the Government, like an Apprehension in the People that their Religious Rights, and the Church, (of which they are even passionately fond) were to be subverted. They saw that the most zealous Advocates for the present Establishment , put its *whole* Defence upon this *single Point* , The Preservation of the Constitution : From whence they argued, That if the People had no Reason to love or obey the Government , but for the Sake of their Constitution , it wou'd tear the very Ground upon which they stood from under their Feet , cou'd the People be made to suspect that the Constitution was not secure.

The *Dissenters* joined their *godly* Endeavours to promote the same End : They were perpetually telling their poor Neighbours

bours in the Country, That *now* they had a K—— of their own ; that they soon shou'd have the Churches too : And hardly a Market-Day pass'd, but one of the Brethren wou'd be offering Money for the Church, to lay his Coal, his Wool, or his Malt in, according as his Trade led him to speak.

But were these *weak* Men (you'll say) to be minded ? No, Sir, not by you or me : But these weak Men talk'd to others as weak as themselves ; and a *weak* Man's *Story* will make an Impression upon a *weak* Man's *Head*.

And thus the Country, what with the Insinuations on the one Hand, and the Triumphs on the other, were made sick at Heart ; and in a little Time the Distemper seized the Head : In their Distraction, they talk'd of nothing but *Churches* and *Meeting-Houses* : The same Images danced before their Eyes ; and their Hearts burnt with the same Fears : And impatient to wait for the Ruin they expected, they began first with their Adversaries, and in their Fury destroy'd the Meeting-Houses ; which might have stood unmolested, as they had for many Years before, had they not been set up to rival their Churches.

The Common People are no Dissemblers ; and 'tis ridiculous to think that they do one Thing, and mean another. And therefore

the *wise* Politicians, who saw thro' the *Design* of the *Mob* ; and gravely judged that *they* really meant the *Pretender*, and that their Zeal against Meeting-Houses was only a Pretense ; have my Consent to be wise by themselves. To me 'tis evident, that their Fears for their Church, their Indignation against those who made no Secret of their ungodly Hopes to destroy it ; were the true Springs of their Madness : And if the *Pretender* was join'd in the Cause, he owed all his Interest to *these* Fears, *these* strange and ill-grounded Suspicions.

Now in this mournful State, what had the Friends of the Government to do ? What was a proper Part for one, who loved his Country, his King, and the Church ? What else was left, but to stem the Tide, if possible, of these Jealousies ; to shew the People their Mistake, and to give them a true Account of the Royal Purposes of the King ; who from the first resolv'd to *make the Constitution in Church and State* the Rule of his Administration ?

I had (in the Time of this Distraction) the Honour to serve His Majesty in the Commission of the Peace, and had some rough Work thrown upon my Hands in the Country where I lived : And tho' as a Magistrate I could not but make a just Distinction between the illegal and violent Proceedings on one Side, and the

Petu-

Petulancy and Insolence on the other ; yet I saw, that the Passions on *one Side* could never be allay'd, without Checking the Provocations *on the other* : And that the Insolence of *Some*, would prove as destructive to the Interest of the Government, as the Violence of *Others*.

But how has his Lordship been employed in the mean time ? Has he writ one Sermon, nay, one Page, to allay the Fears of the People ? Has he once declared his own Concern for the Established Church ; or has he been so just as to declare His Majesty's, in the many Opportunities he has had for it ? No, nothing like this has been heard from him. On the contrary, in a Book writ, (as he says) for the Service of the Government, and in the Heat of the Distraction, he falls upon the Ministers of Christ, as *Substituting themselves in his place ; as assuming the Authority of their great Legislator and Judge ;* he ridicules the *Succession of the Ministry, and regular Ordinations, as Trifles, Niceties, Dreams, Inventions of Men ;* and disdains *and disclaims all Kind of Excommunication and Absolution, those known Instruments of Church Discipline ;* and represents them to the People as the Plagues of the World, as *Human Engines permitted to work for a Time by the Providence of God, as Outcries of Human Terror, and vain Words.* Upon this Performance,

Preface to Preservative.

Preservat.

Preservative,
p. 101.

mance, his Lordship receives the Incense of his *humble* Flatterers: The Layman thanks him, and understood his Meaning so well, as

1st Letter,
p. 40.

to be able to return it him in this decent Language, *When they (the Clergy) exalt themselves by deducing their Stations from the Apostles, and drawing down a Divine Right, like a Welsh Pedigree, we must tell them of their humble Ancestors—a Skit, a Drag-Net, or an Old Tent.* The Anatomist stiles him, the *True Protestant Bishop*, &c. Blown up with this Success, his next Step is to publish in the Royal Audience the same Doctrines: He denies all Power in the Church, all in the State to support Religion: He impeaches the *Act of Uniformity*, and the *Articles of the Church*; and pleads for a Removal of those Negative Discouragements which hurt nobody, and are meant only to secure the Church. What is this, but throwing Oil into the Fire, and kindling a-new the Flames that were dying away for want of Fuel? His Lordship is no weak Man; how then shall we persuade the People, that *his* are vain Words? He will be thought to know more than others, and yet to be so wise as to speak nothing improper; how then shall we deal with this Imputation? Shou'd a Man endeavour it, wou'd he not be answered, The Bishop knows more than you, and cou'd best judge whether it was proper or no. Help me,
Art;

Art; all ye Powers of Logick and Learning, help me to remove this false, this vile Suggestion! And yet what Art, what Learning is wanting to lay the blame at the proper Door; and to shew those who are most nearly concerned, how such Preaching and such Doctrines disturb the Peace, and threaten the Security of the Publick. This was fit Work for a Convocation: This they were doing, and putting into proper Hands the noblest Opportunity of dispelling all the Fears of the People at once, and *bowing the Hearts of the Nation, even as the Heart of one Man.*

And now let any Man of sober Sense and Reason weigh his Lordship's Services to the Government, and speak impartially. Has any thing he has done, tended to create in the Minds of the People a Confidence of their Happiness, or to make them take Pleasure in the Prospect before them? Nay, has not all he has done, tended to make them suspicious, fearful, and uneasy? Is he any Assistance to his Friends, any Terror to his Enemies? Are not his Doctrines, and his new Schemes, a Weight, an heavy Weight upon those who espouse him? And must we still be told, that 'tis Disaffection to the Government, not to approve his Doctrines? Were such Doctrines once to grow general among the Bishops,
Epif-

*Letter to the
Dean of Chi-
chester, p. 8.*

Episcopacy wou'd be a *Word* less
bellowed out than it is: In such
Circumstances the *Danger* of the
Church wou'd seem less *dange-
rous*; Ruin it self wou'd afford some Pro-
spect of *Deliverance*; and the *Episcopal* Chairs
wou'd fall the less lamented, for the sake of
those who filled them.

But we hope for better Things: In Confi-
dence of which, we *earnestly* and *ardently*
wish, That His Majesty King GEORGE'S
Days may be many and prosperous; That
His Government may be Calm and Serene, as
his own Temper; Fix'd and Unmoveable, as
his Royal Heart.

F I N I S.

N. B. The First Edition of his Lordship's Prefe-
rative, &c. is referr'd to.

